1: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

Of the three domesticated animals of the Polynesians, only fowls were brought to Easter Island or else they alone survived to the time of European discovery. In 1722, there were neither pigs nor dogs, though Behrens (18, vol. 1, p. 131) tells us that the natives who boarded Roggeveen's ship "seemed to be acquainted with pigs." His statement may be inaccurate, but it is not unlikely that the natives did remember pigs. Pigs are mentioned in Mangarevan traditions and, according to history, the last sow was killed and eaten there in the seventeenth century. When pigs were reintroduced to Easter Island, they were called *oru*, probably an onomatopoeic name. Dogs are termed *paihenga*, and the usual Polynesian name for dog (*kuri*) applies to cats.

The small, long-legged, indigenous fowls seem to have been less numerous before European contact than afterwards. Cook (53, vol. 1, p. 288) and La Pérouse (130, vol. 1, p. 76) stress their scarcity. The great value given to this bird in the social and economic life of the islanders upholds this impression in spite of G. Forster's statement (83, p. 157) to the contrary. Fowls must have multiplied in the second half of the last century for in 1882 they are said to have been extremely numerous over the entire island in a wild or semi-wild state. Geiseler (87, p. 37) estimates that there were 10,000 chickens at the time of his visit.

Today there are no wild fowls, but chickens are abundant in Hanga-roa and the natives are prodigal of eggs. When the ancient culture was functioning, chickens were the usual gifts to people who must be honored; they were raised for feasts and appear as a favorite motif in art. The feathers were used in making circlets, eyeshades, and hats. The economic value that chickens once had for the natives is manifest in the care they took of them. Near the sites of most ancient villages or settlements, hen houses are found. Often they are the only testimony of the former existence of a village. One officer under Gonzalez says that "the islanders breed fowls in little ruins scraped out in the ground and thatched over" (90, p. 122).

The only indigenous mammal was the Polynesian rat which has since been exterminated by rats from the ships. In former days the natives ate rats; Cook (53, vol. 1, p. 288) guesses that they did, and his supposition is borne out by references to the practice in legends. Present natives remember seeing old men eat rats. However, the following tale shows that certain persons were prejudiced against rats and did not consider them a delicacy:

> The girl Kava-komari was brought up and grew. She lived in seclusion in her house, where she daily painted her face red and annointed herself with sugar-cane juice. One year she went to a *koro* (feast). All the men admired her. She lived in the *koro* house. Her father took her a bundle of rats and sweet potatoes to accompany the rats (*inaki*). She opened the bundle and saw the rats. The other girls laughed at her. She asked, "Why do you laugh about the rats?" The other girls answered, "We laugh because you are about to eat the rats." The girl said, "Rats are not bad food. Rats are good. We are like calabashes with the mouth below. There below is something ugly with us. Rats are clean. When you defecate it always falls down."

1: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

628 754 The ceremony is still remembered by the natives and was well known to Salmon, who gave some information about it to Geiseler and Thomson. Geiseler (87, p. 28) says:

> Revenge was more frequent in days of old than it is now. The man claiming vengeance publicly challenged his enemy. For that he placed on his head a wig made of horsehair and made a loud noise by striking against each other a wooden and a bone pallet, and by singing continuously insulting and revengeful chants. The duels were fought with spears and clubs of various descriptions. Sometimes they killed the children of the offender from revenge.

[672]

237 301 628 A wig of horsehair (*rehau*) was collected by Geiseler and is now in the Museum für Völkerkunde, Berlin (VI 4978). This specimen is undoubtedly a curio without much ethnological value. The poor technique and the use of foreign material suggest that it was made after European contact. This wig does not differ greatly from those used by lovers who did not want to be recognized (p. 114). At the time of Geiseler's visit (1884) feuds were no longer fought and duels, in the strict sense of the word, are not referred to in traditions or legends of the island.

754 628 Thomson (215, p. 536) says the pallets were used "in working a charm against an enemy. The injured individual performing a sort of convulsive dance, makes mystic movements with the paddle meanwhile muttering incantations in a monotonous tone. The result is believed to be the speedy death of the person against whom the fetish is invoked." Valuable information about this has been published by Routledge (194, p. 229):

> Most elaborate spells were performed in connection with a man who had been slain, known as "tangata ika", or fish-man; the corpse was kept from resting either day or night while his neighbours went in pursuit of vengeance. In front of one *ahu*, on the north coast, some pieces of the old statues have been formed into a rude chair. On this, it was said, had been seated the naked body of a man belonging to the district, Kotavari-vari by name, who had been killed at Akahanga on the south coast. One man kept the corpse from falling, while two others sat behind and chanted songs to aid the avengers. These watchers were covered with black ashes, wore only feather hats, and carried the small dancing-paddle known as "rapa"; the chief man in charge of the ceremony was known as the "timo". It must have been an eerie scene as dusk came on. The story is told of a murder near Tongariki. In this case the victim's corpse was placed on the *ahu* and turned over at intervals by the watchers. Hanga Maihiko, a converted image *ahu* on the south coast, is one of those which have a paved approach, and there are on the pavement two stones—pieces of a hat and a statue—especially used for exposing "fish-men". If these charms failed to act, there was a still more reliable way. The clothes of the victim were buried beneath the cooking-place of the foe, and when he had partaken of food prepared there he would certainly die the night following. Some of the carved tablets were connected with these rites; one was certainly known as that of the "Ika", while there is said to have been another called "Timo", which was the "list" kept by each *ahu* of its murdered men.

Routledge is wrong when she translates *ika* as fish; this word means "slain person" and is a homonym of the word *ika* signifying "fish."

1: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

Conical Caps

The modern conical caps (*hau moroke*) are modeled after a very old type, though the ancient technique has been forgotten. The modern headdresses are curios without practical use and are made in the same way as the modern hats adopted from Tahiti. Of the early visitors to Easter Island, Forster (83, vol. 1, p. 565) is the only one who mentions the caps: "Others had huge bushy caps of brown gulls feathers, which were almost as large as the full bottomed wigs of European lawyers." One such cap, made according to ancient pattern, has been preserved in the Museum für Völkerkunde, Vienna, in the Westenholz collection (fig. 25, *b*, *d*).

This type of headdress is derived directly from the ordinary circlet. Like the circlet it has a cord to which feathers are attached on one side, but this foundation, instead of forming a cylindrical ring, is wound spirally beginning at the top, each coil being a little larger than the preceding one, thus giving the headdress a conical shape. The coils are tied together with a string as are the coils in ordinary circlets.

Modern feather caps have a frame of plaited rush wound spirally from the top down, upon which bunches of feathers are sewn for decoration (fig. 25, *c*).

The plaited band is made of rush strips 6 to 10 mm. wide and plaited in twilled twos. At the edges of the band the strips are turned back to present in alternation their smooth outer and rough inner surfaces. At the top the plaited band is twisted and folded back to cover the opening. The lower edge of the conical cap is inserted in a separate plaited band folded lengthwise and sewn along the rim. In one specimen (B. Mus. 5970) the lower rim is reinforced by a wide piece of tapa sewn along the border and extended to line the interior.

The ends of the feather clusters are wrapped with strips of paper mulberry bark. The bunches are tied perpendicularly, forming parallel rows, with the tops of the feathers extending downward. In the best specimens each row overlaps the next one, and the entire cap is covered on the outer surface by feathers. On the top the feathers are sewn tightly and conceal entirely the beginning of the work. The top of one cap (B. Mus. 5972) is covered by a little net work made with the same kind of *hau* string as that used in fastening the feathers.

Another cap (B. Mus. 5990) is particularly interesting as a link between the ancient and modern types. It consists of a plaited band 22 mm. wide wound spirally. The feather bundles, instead of being sewn perpendicularly to the band, are fixed lengthwise to strips of rush forming a long cord coiled round the cap and loosely tied to it. The principle of the technique is the same as that of the old caps, but the coil foundation is supported by the plaited frame. This cap is 192 mm. high, with a rim 165 mm. wide, and the plaited band is 25 mm. wide.

Feather Containers

Cherished feathers, particularly those of white cocks, were kept in gourds or banana-leaf containers and taken out when a headdress was to be made (194, p. 218). The feathers were hackle cock feathers, many of them tied in pairs with fiber. The tufts were frequently wrapped with tapa.

One container in the Museum für Völkerkunde, Vienna (22881), is made of four pieces of sheaths stripped from the banana trunk and cut in broad bands 655 mm. long and 100 mm. wide. These are placed side by side to form three compartments. At the bottom they are doubled up and sewn together with a continuous thread of paper mul-

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

Mahine was likewise very eager

1774. MARCH. X175 291 ●237 to collect as many feathered caps as he could meet with, eſpecially thoſe which had the feathers of a man of war bird, that bird being very ſcarce about Taheitee, and much valued on account of its gloſſy black colour.

X175 674 Whilſt captain Cook continued in the cove, another trade for potatoes was carried on at the watering-place. Here the deſire of poſſeſſing our goods, made ſome of the natives guilty of a crime againſt their own countryman. A field of ſweet potatoes was ſituated cloſe to the well, and a conſiderable number of people of different ages and ſizes, buſied themſelves in digging them up, and bringing them for ſale to our people. They had carried on this occupation for ſome hours, when another native arrived, who was in a vehement paſſion with them, and drove them all away, remaining alone to dig the roots up himſelf. He was the owner of the field, whom the reſt had robbed of the fruits of his labour, finding an eaſy method to diſpoſe of their ſtolen goods. It is not to be doubted that theſe offences againſt the laws of civil ſociety, are ſometimes committed even at the Society Iſles, becauſe the inhabitants have often told us, that they inflicted a capital puniſhment upon ſuch offenders; but we never ſaw any inſtances of it there. On this occaſion at Eaſter Iſland, we did not obſerve that they annexed any penalty to the crime, though we ſaw it committed. Perhaps this is owing to the different degree of civilization of thoſe two cogeneric tribes,

We